ease, as certainly as the number of prisons in a country demonstrates the extent of the crime ? Without at present starting the question, whether the suffering which God inflicts may not be punitive as well as remedial, it appears that the infliction of it proceeds on the principle, that there is a fearful evil of which it is the punishment or the cure. Has this idea been followed out, or rather, has it not been speedily abandoned after it has served a particular purpose ? It is at least worthy of being carried out to its proper results, and may conduct us to some very exalted views of the character of God, and some very humbling views of the character of man.

But leaving these subtilties of Brown, we may remark on the general subject, that the explanations *f>f* the kind at present referred to, all proceed on the principle that each man is designed by God, and is bound in himself, to promote the greatest happiness of the race. In regard to this principle, let it be remarked, that it is more than a mere selfish principle—it is a moral principle. There may be nothing moral in the principle which leads each man to promote his own happiness ; but when it assumes this special form, that man is *hound* to contemplate the happiness of the race, it becomes a moral principle ; arid it is by the principle in this its latter form that any intelligent inquirer would propose to explain the existence of suffering. God has so constituted man, that he feels that *h& ought* to submit, when needful, to individual suffering, in order to promote the general good; and it may be argued, that the God who implanted such a principle in man's bosom must himself be possessed of this moral quality, and to an infinite degree. It may seem a plausible explanation of human suffering, to urge how expedient it is, that the vice which produces pain should in itf turn be visited with pain. But the question recurs, Wherefore

is there a state of things in which prevailing vice can so readily produce suffering ? It is the liability to suffering which constitutes the mystery, and this difficulty is not removed by showing, that pain may check the means by which pain is produced.

Everything, in short, shows that suffering has a reference to vice and virtue fully as much as to the promotion of happiness.

We hold that this conclusion is specially deckicible from the existence of *mental suffering.* The plausible explanations of the bodily sufferings of man by ' the greatest happiness" principle,